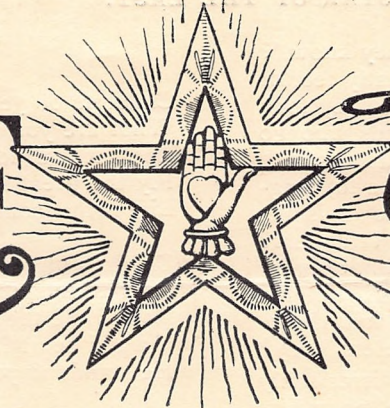


# STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY  
the Universal Teaching of Souls' Unfoldment.

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## MEMORIES OF THE PAST: THEIR REVIVAL AND BENEFITS TO THE PRESENT.

Every true thinker will come to the conclusion that the present is but a continuation of the past. The story of the Creation in Genesis cannot prove to the enlightened mind that the forming of earth began at the time pictured there, as the soul within is constantly pushing the senses farther back than it gives, and there becomes to the senses an inner conviction that what is, was, and always will be.

We people of to-day live in isolation mentally, because we have not been taught that the soul knows not of time, space, nor limitations; so we are made to feel that we shall die, and the hereafter is an uncertainty to us.

We have been led to believe that God handles man and things spasmodically; that when He is angry He hates us, and when He is good-natured He loves us, and whatever mood He is in we are the objects of His whims.

Thinkers will not accept such God. They hold Him in higher esteem than earthly beings, who give their sons what their own changeability dictates to them. A most wonderful day has dawned upon this age—a day that shall bring such wonderful power of soul-activity to man that he shall begin to remember that he has lived in, and under, other conditions, and has held other positions, and engaged in other pursuits in life in the past. As soon as the soul becomes more awakened in this particular matter it will be able to impress itself more upon the senses, and we shall see that though we argue as to the possibility of our having lived before, we shall have evidence to ourselves that we are not limited to this expression alone, but we are eternal, and that

the soul expresses in different kinds of matter in order to infuse its power to all things for their awakening.

Memory is dependent upon the faculties, and the finer matter of which they are built up, and all we need is their training in the soul-direction, and eternity will come vividly before us.

The higher we become evolved the more readily we shall be able to go back into the ages and find ourselves having lived and worked to help to bring antiquity into the glory in which it was before the upheaval came which buried it for a time.

When we confine ourselves to the present alone, doubting a future, and having forgotten a past, we show the limitation of our faculties as well as the utter slumber of that mind which was farther in excess of us in activity than it is in this expression. The reason we are so dull is, that instead of training the matter of which our bodies are made up, we live so that it becomes more and more unsuitable for the finer inner life, which is trying to express itself through it. Our mind becomes denser all the time, not that it is not there, but because it is too hard, coarse, and dense to receive the finer impresses of the soul and respond to them.

O, men, art thou so blind to thyself as to think that this is all? Hast thou wandered so far away from thy home in past lives as to have ceased to long to go back and look over what thou hast done before thou received the command to come here to help build up the ruins which were once the glorious temples in which the God of all times was worshipped? Can it be that we should come here and be tossed like toys for a short time without knowing from whence we came or whither we go? "Blindness hast come upon thee," says the voice through the ages, and cease to argue, but let us go by ourselves in silence, and forget our present surroundings and, like John, "be taken in the spirit" back in order to establish the connection between the past and the present, and we shall better know why we came here. Is it not dreadful to be cut off from everything which we have helped to bring forth in the past, and live a sort of isolated life in our minds, feeling that "we came here by accident," as many feel, and knowing nothing of who we are, and what mission we are here to work out, nor what shall be our future? Are there not thousands who would give everything they possess if they



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could be led back to the time they "fancy they know"? And are there not equally as many who faintly feel or have a sort of memory of better days before they took their present form? Are there not thousands who go lonely through life feeling that they are not understood, reaching for something they cannot give name to, longing for other surroundings, reaching for the invisible, and feeling in their own homes that they are strangers? Have you experienced it, my reader? And what is that but a faint memory of past lives? What is it but the self trying to press through the senses the knowledge which we had with us when we took the present body?

Is not a large portion of humanity irresistibly drawn to certain persons, and oftentimes far better understood by them than they are by their "blood relations"? Are we not more or less drawn to the east, its customs, teachings and people? Are not some of us extremely attracted to ceremonies, while others cannot bear them at all? Is there not an attraction amongst the men and women to warfare, different clothing and modes than others, which shows that there is in the sub-consciousness the memory of another time, with its different modes, habits, pursuits, as well as higher developments than we experience in this body? We have heard women say, "I hate to wear woman's clothes. I would love to be attired in gentleman's dress. I could do better business. I would feel more at home. I would be happier, as it would be a stronger impression upon my mind that I have more individuality and developed character than I can show in this dress, and amongst my own as well as my acquaintances." We have heard this repeatedly expressed, and also by men, the reverse of their habits.

Is this not a memory of the past? Is there not a voice within that points to the past, trying to connect our experiences from other periods, and draw us into a higher conception of man's real identity with God, who always is, and always was. O, my friends, these things are of vital importance to us, as we shall find ourselves if we can leave this body long enough to travel back and pick up the thread where we left it, our lives now shall become more useful as we shall know why we are in these bodies, and what our missions are. Memory, as we call it, we must understand, is not applicable to the soul, as it never forgot anything. It is eternal and could not forget; it is with the mental faculties alone, and when we begin to train them we shall have no difficulty in knowing who we really are, as what we were in the past we are now, because the soul is the real and the body is but the covering. It is true that a portion of humanity is but in the first stages of unfoldment on this plane. They have harder work to train their faculties. But there are some who remember well that they have taken part in the great feasts of devotion in the past. There are many who remember that they have held positions in the Temples of Egypt, of Greece, and even in the Temples of Atlantis; there are many who have Western bodies and customs, who know that India is their mother country, and we should not forget that they will help their country to the glory and power which it once had. Nothing is lost, but only for a time in the mind of the Western man, and he shall know very soon what he was and what he is called upon to be. As man is part and portion of God he will not forget his position as "God's image" forever, but the day has dawned when he shall know.

## THE LOOM.

Children of yesterday, heirs of to-morrow,  
What are you weaving—labours and sorrow?  
Look at your loom again; faster and faster  
Fly the great shuttles prepared by the Master,  
Life is the loom; room for it, room!

Children of yesterday, heirs of to-morrow,  
Lighten the labours and sweeten the sorrow;  
Now while the shuttles fly, faster and faster,  
Up and be at it, at work for the Master;  
He stands at your loom; room for Him, room!

Children of yesterday, heirs of to-morrow,  
Look at your fabric of labours and sorrow,  
Seamy and dark with despair and disaster;  
Turn it and lo! the design of the Master;  
The Lord's at the loom; room for Him, room!

—Prabuddha Bharata.

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## WHAT MAN HAS LEFT WHEN HE LEAVES HIS BODY.

"With the death of the physical body your mind and senses do not die. When you give up the body you take along with you your mind and senses. This you know when you drink the nectar of wisdom. Before man understands this his idea of death is most frightful, because by death he means annihilation, not only of the body, but of the mind and entire being. Hence, it is the highest service we can do to mankind to teach it to understand that when we leave the body we take with us our real self, soul and mind and senses, and in this wise we can connect periods of life with eternity."—Swami Ramakrishnananda.

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## NOW, EVEN NOW.

The memory of even the little past that we can know may give rise to either repentance or satisfaction in the present, and the thought of our little future, however circumscribed it might be by its own weakness, may also be the cause of either hope or despondency in the present. The present, therefore, derives its joy or sorrow from the past and future. And as it is the highest goal of every being to attain happiness of the present and to avoid misery, it is essential for the happiness of the present to have had a happy past, and to plan a happy future."—From the Brahnavadin.

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## THE CAUSE AND CURE OF DISEASES.

"Imagination is the cause of diseases. Faith is the cure. If we cannot cure the pain by faith it is because we have not the faith needed. Our faith is weak on account of our lack of knowledge. If we were conscious of the power of God in ourselves we would never fail. The power of amulets does not rest so much in the material of which they are made as in the faith with which they are worn; the curative power of medicines often consists, not so much in the spirits that are hidden in them, as in the spirit in which they are taken. Faith will make them efficacious; doubt will destroy their virtues."—Paracelsus.



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### THE REAL KNOWER.

"The power of sight does not come from the eye; the power to hear does not come from the ear, nor the power to feel from the nerves. It is the spirit of man that sees, hears and feels, and the outer faculties representing these are simply the mediums through which the spirit expresses. Wisdom, reason, and thought are not contained in the brain, but they belong to the invisible spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through the material organs, and the material organs are their representatives, and determine their mode of manifestations according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organism, and if the organism is faulty the manifestation will be imperfect, without the original power being imperfect. The animal intellect differs from the intellect of man, as the animal can only see the vehicle, but the human intellect discovers the principles manifested therein. For this reason those of our would-be scientists who only see external effects, have only an animal intellect, however well trained it might be."—Paracelsus.

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### PLANETS—THEIR INFLUENCE AND MASTERY.

Mankind upon this earth has just begun to give planetary influence its attention in this age. In past ages planets were so well known and understood that the average man knew his advantages and disadvantages, because his mind was far more trained to see and live in the invisible than we are. If we look at evolution as a law we can see that nothing could be omitted from the system which that law provides for growth, and if we are able to see a little further into life than we are, we would not need long arguments to believe that planets are homes where beings are working out their salvation, and that earth is not the only star that has beings with intelligence, but that all of the homes in the heavens have the same. As the planets are the worlds in which all actions which fulfil that law of evolution take place, we can readily see that they must have influence upon one another, as they are the representation of the same principles, though they express these principles in various ways.

All humanity is born in the twelve signs of the Zodiac, one person in one sign, and another in another, but the whole race moves within the twelve signs. The signs again are moved by the planets in them directly, and every planet in the heavens indirectly, and this being so, we can see how natural it is that we should be influenced by them, both physically and spiritually, as everything as well as planets are united as the links in a chain. This ought to be a plain enough reason why we are influenced by the heavens we live in on every side.

Everything is in heaven; there is nothing anywhere else, because earth is there, as we know, and we cannot find anything outside.

We see now that we could not live and not have struggles of various kinds without struggling with, as well as against, planetary influence, as it represents all there is in life, and as long as the planet is not perfect, how can that which live of its life and influence be?

Spirit, however, is higher than all planets in their outer moulds, and when we understand that the planets

move by their soul-power, we shall see that our soul-power is quickened by their influence as well as the contrary, and man will become their master.

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### MEDITATION, AND ITS PRACTICAL VALUE.

Beloved, meditation is of such necessity that I must urge you on to make more use of it than you have ever done before. The greater the disturbance in the atmosphere, the greater is the need of coming closer in the powerful vibrations which can hold our mind in a level plane. We cannot pass through calamities without being fortified by the power that is greater and stronger than the confusions themselves.

Let us seek the quiet if but for a few moments each day, and let us be still there (I mean in the mind) holding our mind on the creative power, which is also the regulating power, and the further we come into its life the greater will be our power to overcome.

When we go into quietude we should not have our mind on "seeing things," whether it be "ghosts" or other things, as such is only a delusion which holds the thought away from penetrating deeper into the divine. Let it be understood that the physical is the delusive plane, and those who persist in staying there can never unfold the higher as long as they are there. Some go into silence to see their departed friends. They cannot reach the inner and higher life, as their departed friends are but the citizens of lower and limited degrees on the Astrol, where they live, work and fight as they did when they were in the physical, as we know that the passing out from the body does not make any one an angel; they are the same as they were while they were here.

Meditation takes us further than this plane of the "ancestors," if we long to go beyond it, if we have the longing to come nearer the perfect, and if we direct our thoughts on the higher life (not our departed), we will, if we are still in mind, come nearer the God-power in its expression and we will see it manifested in our daily lives.

Leave the world in your thoughts for a few moments, and hold it on the power which is the cause of the world being here, and we will see that we have entered a higher plane than we are used to function upon.

Meditation alone makes one strong, not only in body but in mind, not only to stand firm when things come to us well in hand, but when we are surrounded by great difficulties. Meditation makes us able to more readily overcome, not only small difficulties, but great ones, and the firmness it will give to mind and soul will help us to live on higher planes while we use this body.

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### THE PRAYER OF THE LAMAS.

#### "Om Mani Padme Hum" and its Meaning.

"Om Mani Padme Hum" literally means, "Om, the Jewel in the lotus." Hum is addressed to the Bodhisat Padmapani, who is represented seated or standing in a lotus flower. He is the patron god of Tibet, and the controller of all its affairs. Its utterance is believed by the Tibetans to stop the cycle of re-births, and to convey the reciter directly to Paradise, such is its power. It is the belief of the faithful that this prayer contains the essence of all happiness, deliverance, and knowledge. Om closes the re-births of the gods. In keeping with their views, the six syllables in this prayer are given distinctive colours, representing six states of re-births to the Lamas. Om is godly white; Ma Ti-



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tanic blue; Ni the human yellow; Pad the animal green; Me the Tantallic red; and Hum the hellish black."—From "The Trans-Himalaya," by Sven Hedin.

Since faith is the greatest power by which things can become realised, we can readily see what a power the true believers must have who constantly repeat such words, and it is no wonder that "the Lamas are said to possess most wonderful power by which to perform any miracle they choose."

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### DEVOTION.

No matter what we say, or do, if we do not put the life in it which makes it holy to us, it is void of the power to help us beyond the senses. Many will say that prayers which are not in conformity with the Christian codes are not heard by God, but it is not the belief, nor the church, nor the words; it is the inner life which cannot be taught from one to the other. The soul alone can teach us devotion, and when we are taught we will see nothing in it but the nearness to God; we will think of nothing but the nearness to God, and do nothing which cannot promote our absolute freedom from matter as far as the attachment of the mind is concerned. Devotion has no quality or non-quality; all things become submerged in it. Matter will amount to less and less in the estimation of him who practises devotion, and the outer self will be forgotten. As long as we are so sensitive to everything said and done to our outer selves we are in darkness as to who we are, and we live in the seen, but not in the unseen. Devotion in truth knows nothing of self-righteousness and its delusions.

### SELF-RELIANCE.

"We cannot at once rise to the sanctity of obedience and faith; let us at least resist our temptations; let us enter into the state of war, and wake Thor and Woden, courage and constancy in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and living affection. Live on longer to the expectation of deceived and deceiving people with whom we converse. Say to them, 'O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforth I belong to the truth. Be it known to you that henceforward I obey no law less than the eternal law. I will have no covenants, but proximities. I shall endeavour to nourish my parents, to support my family, to be the chaste husband of one wife, but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall become more happy. If you cannot, I will still seek to deserve that you should. I will not hide my tastes and aversions. I will so trust that what is deep is holy, and I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints. If you are noble I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I seek my own. I do this not selfishly, but humbly and truly. It is alike your interest and mine, and all men's, however long we have dealt with lies, to live in the truth.' Does this sound harsh to-day? You will soon love what

is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last. But so you give these friends pain. Yes, but I cannot sell my liberty and my power to save their sensibilities. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me, and do the same thing."—Ralph Waldo Emerson.

The lesson which Emerson gives us in the above should be set into practice, the sooner the better, and we would not waste our time in the empty, non-meaning things we say and do to please society.

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### SYDNEY LETTER.

Beloved Readers,—Much Peace.

By this you will see that we are still in this place, but we are almost at the end of our stay here, and I dare say that when you hear from us again we shall be in another place. Our services were so much needed that we had to stay for a time, even though it has been at great sacrifice in many ways. In the first place this is the hardest place to work in of any I have ever been in, as the people has not awakened to the importance of higher understanding as yet, but our stay here has caused inquiry as to this teaching, which is the greatest and broadest of any there is. Vedanta is the oldest of all philosophies, and religions, and it is the highest of any system ever given to mankind.

Vedanta goes beyond time and space, and shows man that he is eternal and not limited to time. It is lovely to have something one knows cannot be disputed, it is lovely to have a balm that suits and heals all sores; it is wonderful to be chosen as I have been to go where no one else has been with the same teaching, and see souls awakened to their real selves, and be able to still the hunger of the soul with the living word of truth. I do not know if I shall ever be in the same places I have been in the north and west, but I am sure that there is no parting, and that souls know one another in the conscious soul-life. I am working hard, very hard, to become freed from this plane in order not to have to come back here, because of anything I have left undone in this body.

I belong in India, and I am working night and day to finish my work on the platform, and go home to India and live in the Temples, where I hold positions in the invisible, in order to be in seclusion, and so to find the quietude my soul longs for. This and this alone is the power that spurs me on and on, with irresistible force, from one place to the other, and wherever I go I give my very life to help all I can while passing through.

All things and those that were once dear to my senses I have now left behind. I have no ambition, and I fear no criticism, and the opinions of the world are less to me than the prattle of children. I seek nothing, not even unfoldment, as I seek but one thing, to come closer to God.

Rain has fallen in excess here, and we have worked under great difficulties.

Most lovingly,

Sister Arabamia.

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